

P.O. Dannebald Folk School

Lutheran Tidings

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Lent

“And when He drew nigh, He saw the city and wept over it.”

The multitude saw a king and shouted. Christ saw the real picture. He knew the hearts of men with their doubts and sins. As he beheld the city, He saw the indifference of the men and women within its walls.

Here we have the answer of the Lenten story. The tears and suffering of Christ are caused by what He saw in the city. He knew that men hated the things of God. In their blindness they had turned their backs upon God to go their sinful way. Sin hurled them deeper and deeper into misery and sorrow. So it is with us today. And like Jerusalem we, too, must perish unless we are rescued by Him Who came to save that which was lost.

Let us this Lenten season stop to think and wonder how much sorrow we have caused our Lord. It is you and I who bring tears to the Christ. It is you and I who are careless in word and deed. It is you and I who as sinners have nailed Him to the cross. We have caused the heart of God great pain.

Yet, God's great love reached out to bring back His wayward children. We who deserve punishment are saved by the King of Lent. Though we should be rejected we have been invited to return to the Father's house. Lent means just that for you and me: Death for our Savior because of our sins; life for God's children because of His love.

—(Selected).

Mary's Song of Praise

Annunciation Sunday.

V. S. Jensen.

Cor. 1:21—31 Luke 1:46—56.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath looked upon the low estate of his handmaid: for behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And His mercy is unto generations and generations on them that fear him. He hath showed strength with His arm; He hath scattered the proud in the imagination of their heart. He hath put down princes from their thrones, and hath exalted them of low degree. The hungry He hath filled with good things; and the rich He hath sent empty away. He hath given help to Israel, his servant, that he might remember mercy (as He spake unto our fathers) toward Abraham and his seed forever.

As long as people have not been spiritually awakened and live mostly for the sake of material values they do not feel any need of communion with God. They do not feel the hunger and thirst of which Jesus says, “Blessed are they that hunger and thirst after righteousness for they shall be filled.” Such people may feel some need of fellowship with other people. To that end they have their social clubs, their ladies' aids, men's clubs, young people's societies and sewing circles. All these may satisfy a social need, a hunger for communion with other people, and the tendency is not to go any further than to have one's social needs satisfied. With such people it is not: “If we walk in the light even as Jesus is in the light, then have we

fellowship one with another.” (John 1:7); it is rather; “When we have fellowship one with another, then are we in the light.” They do not come to him who has life in himself, that they may get it from him. They have not realized that the hands which now join with theirs in a social way, will and must some time loose their grip—that no matter what we may do, we will have to leave one by one. Some years ago, there was a story in the papers about a loving young couple who drove out into the mountains and deliberately sent their car over the cliff and disappeared in the depths below. They wanted to go out hand in hand. They forgot that in death the grip of every human hand is loosened “The race is run by one and one, and never by two and two.”

No doubt there must have been an intense social life in Palestine at the time of Joseph and Mary; there always was among the Jews. They probably did not need the many societies that we think necessary; for there is a wonderful unity in the Jewish race. There is a wonderful family life even to this day, and out of family life grows, without effort, community life. But the time of Joseph and Mary was a spiritually dead and arid time. No prophets, no vision! And where there is no vision the people perish. The Jew-

ish people were perishing, not because of the lack of social life, but because of lack of the Word of God. No one was saying or could say: "Thus saith the Lord!" and people had to live almost by bread alone.

There were they who could not live by bread alone: Joseph and Mary, Zakarias and Elizabeth, Simeon and Anna, Zebedee and Salome. They were praying. They prayed for Israel's hope; The Coming One. Doubtless they prayed also to preserve their lives—prayed that the spiritual death and coldness should not suck the warmth of life out of them, as the coldness in a body of water from below sucks the warmth out of the water above. They must have felt the spiritual chill creeping upon them, the chill which can end only in death. It was a life and death struggle for themselves and through them for their people. Zakarias' and Elizabeth's prayer took the form of prayer for offspring, that their names might be kept alive in Israel. Simeon prayed that before he died he might see the Coming One with his physical eyes. Mary's and Joseph's prayer is hidden behind the veil that hides the prayer offered in the innermost chamber. But we know they loved their people and believed the promise given their people by the Lord. There can be no doubt they prayed for the fulfillment of the promise. And when their hunger and thirst had risen to the intensity where it could no longer be endured, their souls were attuned to the answer of God, so that they were able to hear and receive it.

Then came the angel Gabriel. Then the hunger and thirst was stilled, and that is what Mary's song which we hear today, is about: "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior, for he has looked to the low estate of his handmaid." The song is so full and rich that today we can take only one little part of it: "The hungry he hath filled with good things."

No one sings as Mary sang, except out of personal experience. She knows what it was to hunger. When the prophets' voices have ceased, when there is no new song in the land, then there is spiritual dearth. When they who are awaiting the comforting of Israel, walk hither and thither and ask for the Word of the Lord, then there is hunger and thirst. But Mary had known where the everlasting fountains were springing, and in prayer she had sought them. Now she is filled, her hunger and thirst is stilled.

Why, above others, did this happen to a lowly virgin in Nazareth? She fought against the coldness of her people, she fought against spiritual death. Her weapon? Prayer is Israel's strong weapon, tried and tested in a thousand generations.

Now, what can we do for ourselves? Will we continue to try to satisfy our souls with substitutes? We have the institutions, we have our social organizations; we can make ourselves believe that we, without God, have fellowship one with another. And we do, we do! But the fellowship thus attained can last only through time. It will not last into eternity. Can such a fellowship satisfy? Can you be satisfied to have your loved ones only through time? Does not the heart demand to be able to keep them always? Will not the hunger and thirst of the soul be eternal if we lose

our loved ones eternally?—if we lose ourselves eternally?

What to do to save this, our most valuable property? "Call upon me in the day of trouble," said the Lord, "I will deliver thee, and thou shalt glorify me." (Psalm 50:15).

We who have entered in under the New Covenant, we need not be in doubt. They who know not what to do for the need of their souls are they who refuse to try the remedy. For God is a God who answers prayer. And if it seems for a time that he does not answer prayer, it is man's ear that has not yet been attuned to the voice of God so that he can hear and understand the answer. It is not for God's sake that we must continue in prayer; it is for our own sake, that our souls may be attuned.

There is little vision, there is little prophecy in our land today. Let us learn from Mary, let us love our people; let us pray. To us are now the promises; we are the New Israel; let us follow the way of the faithful in Old Israel, then shall we begin to be able to sing the first notes of Mary's song: "My Soul doth magnify the Lord, my spirit hath rejoiced in God, my Savior."

AMEN.

Report From Grand View College

Every issue of "Lutheran Tidings" carries a report of the activities at Grand View College, written by one of the students. For this I am grateful and I hope it is appreciated by the readers. It is obvious that we have a great many things going on. These stories must always be read, however, with the understanding that they do not represent our main work, which after all is carried on in classrooms, laboratories and lecture hall, day after day and week after week.

Our schedule is very full. We have 176 Junior College students in attendance this semester, and the rooms are crowded. Freshman English is run in three sections, European history has three sections, physics lab also is divided into three sections and chemistry lab, despite the larger room, into two. The psychology class is not divided, but it has 70 students and is conducted in the auditorium. The sociology class has more than fifty students. The dining room is full, but it is not more crowded than last fall, for more than fifty of our students are from the city of Des Moines.

With such crowded conditions it will be well understood that we have not dared invite for some of our customary events such as the Junior basketball tournament and the pastors institute. Studenterfest will offer a considerable problem, but we hope that no one will stay home on this account. We will make room somehow. We will have to go outside the campus to find room for the banquet and for the play, but it will still be the same old Studenterfest. Remember that the dates are May 3 and 4.

With this full load we are nevertheless busy planning for an even greater enrollment next year. As it was reported in the last issue we have been given a laboratory building by the government which will be erected on the volleyball court during the next few weeks. It will be used primarily for biology. We are also planning to remodel parts of the old main

building during the summer. At any rate we will remodel the bathrooms which are very inadequate for the number of students living in the dorm. We are also preparing plans for better use of classroom and office space. The boiler room has just been repaired and somewhat rebuilt, and a new boiler has been installed.

New courses are also being planned. Foremost among these is the Training Course for Christian Education and Service which was authorized by the convention. Rev. A. E. Farstrup has been engaged to be director of this course. He will take over his new duties in the fall after his return from a trip to Denmark. More will be written about this course in the near future. We are also planning to add to the science courses in order to give a more complete two-year curriculum. Because of this, but especially because of the large teaching load we are planning to add two new teachers, one in physics and one in biology and chemistry. Such teachers are hard to find these days, and we would like to solicit your help. Please send us word about teachers with an M. A. degree who are qualified to teach physics, chemistry and biology and English. We will be happy, if we can find such teachers in our own group. We would also like to have information about a teacher in music, possibly combined with dramatics. Will you help us?

It is expected that the enrollment will be heavy next year. For this reason we encourage all young people who plan to enroll to do so at their earliest opportunity. Our bulletin and an advertising folder have gone to press and will be available very soon.

Johannes Knudsen.

Grand View College, March 14, 1947.

Milestones

V.

"And he (Jacob) took of the stones of that place and put them for his pillow and lay down in that place to sleep — —"

That stone was more than sixty miles distant from his home. He had come to it by sunset as a tired man with sadness in his heart, and with a bad conscience. For sadness will many times fill a person's heart when sun goes down and night is near.

To Jacob these stones became a stone of rest in the wilderness, and then came to him the most wonderful dream. "And he dreamed, and behold a ladder set up on earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

This stone became a stepping stone into the new and future land with as great a promise ever given to any emigrant: And behold the Lord stood above it and said to Jacob: I am the Lord the God of Abraham and the God as Isaac your father; and I will be your God too. I will give you the land, I will give you the future, I will be with you on your journey, I will bring you back again. I will never leave you and I will surely keep my promise to you.

Furthermore it became a stone of worship. "Surely the Lord is in this place, and I knew it not." I thought that I had been all alone, but God has been with me.

This place is "the house of God; it is the gate of heaven!"—And Jacob took the stone on which his head had rested and set it up as a pillar and poured oil on it as an offering to God. He named the place Bethel (The House of God).

As it was a stone of heavenly promise so it also helped to reveal a thankful wanderer. And Jacob made a vow saying "If God really will go with me, and will keep me in the way I go and will give me bread to eat and will bring me to my father's house in peace, then the Lord shall be my God and this stone shall be the house of God; and of all that God gives me, I will give back to God one-tenth as an offering."

"Though like the wanderer

The sun gone down

Darkness be over me,

My rest a stone;

Yet in my dreams I'd be

Nearer my God to Thee,

Nearer to Thee.

More than twenty years passed by and again Jacob as a man of experience, with many trials and troubles as his burden, came back to the same stone. He remembered his vow, and he built there an altar and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

But after his dream and vision he went onward and came at last to the city of Haran. Then he also had something to do with a stone. He came to a well surrounded by three flocks of sheep and a great stone covered the mouth of the well. We may first call it the stone of hindrance, as it hindered Jacob from meeting Rachel alone. The shepherds claimed that they could not water the sheep until all the flocks were gathered together so they could help each other.

Then suddenly the stone became a stone of love and strength. For when Jacob saw Rachel he immediately felt his love for her and he went near and rolled the stone from the well's mouth and watered the flock of Laban, his mother's brother. "For love is strong as death — —" Many waters cannot quench love, neither can the floods drown it. The big stone at the well may signify, that in the future Jacob would have heavy burdens to carry and many troubles to consider. And such burdens and trouble he indeed did encounter.

There are other stones we can mention:—Moses died on Mt. Nebo after he had been permitted to view the promised land. God himself had buried him. Joshua had been chosen to be the leader. He had been called upon to be strong and the promise was given him: For the Lord thy God is with thee whithersoever thou goest.

And now the Israelites were on the east side of the mighty river, Jordan. Then something wonderful happened by the Red Sea. Here is the outline of the story. The people had been sanctified, the priests had taken the Ark of the Covenant and stood with their feet at the edge of the water. Then suddenly the water which came from above stopped and piled up like a great heap. The water below ran on, and the river bed was dry; the priests waited in the middle of the river, the twelve tribes marched across. Then it

was that Joshua called for twelve men, one from each tribe, and he said to them. "Go down into the river and bring up from it twelve stones." Those twelve stones did Joshua pitch in Gilgal to signify: "When your children shall ask their fathers in time to come saying: What mean these stones? Then you shall let your children know that it was God who did it, that all the people of the earth might know the hand of the Lord, that it is mighty; that ye may fear the Lord your God forever." These are the memorial stones.

There are many memorial stones in all other lands but few if any to be compared with these.—But Joshua is not through either with the winning of the land or with the erection of monuments.

After all the battles fought, the land divided, Joshua becoming old and stricken in age, he called all Israel and addressed them, telling them of all the blessings and favors God had bestowed upon them and concluding with these words: "Choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord."

And the people answered saying: "We pledge ourselves to serve the Lord and the Lord only."—And Joshua wrote these words in the book of the law of God and took a great stone and set it up there under an oak tree that was by the sanctuary of the Lord.—That is the stone of witness.

It is so sad to learn that although the people had pledged themselves to serve the Lord, as soon as Joshua died and the older generation passed away, then the people began to worship idols, and the Lord withdrew His blessing and grace, so they became a prey for the surrounding nations. The people had been warned both by Moses and by Joshua. There had been set before them a blessing and a curse, a blessing if they obeyed, and a curse if they became disobedient.

P. Rasmussen.

Message from the Northern Bishops

By Twenty-nine Scandinavian Bishops.

The Christian church has a sacred responsibility in the present situation. It must unconditionally and indefatigably uphold God's Commandments, which are the foundation for human common life and culture.

We have behind us the most terrible war our world has ever been through. It did radically concern human basic values which had been mortally offended.

It must never be forgotten that countless of those who gave their lives in the combat were clearly conscious of fighting against tyranny, brutality and oppression. The mortified and challenged justice revolted in self-defense. This consciousness of justice made men and women from widely separated spheres stand together. In the darkest hour a hope was kindled, when leading statesmen, for instance in the Atlantic Charter, gave a clear expression of why the battle was being fought. This hope has not been met. The

arms have been laid down, but the values which should be protected, are still in danger.

After a world catastrophe of such gigantic dimensions no one can expect quick solutions or quickly restored health. The peoples live in a fever.

Our world is full of fear of all the dangers which threaten to jeopardize our whole human existence. We are also anxious about the mutual distrust which so evidently puts obstacles in the way of obtaining peace and reconstruction. We are anxious about the gathering of powerful interests for profit which overshadows the essential: the mutual good of man.

We appeal to all those in leading positions in the world today that they must first of all consider the mutual future of the peoples and not be content with solutions which may from the beginning be the cause of complications and disasters for our generation.

We appeal to all those for whom justice is sacred that they must confidently support those powers which sincerely work to create a universal community of justice and which work for a moral renewal of our peoples. Without support by a watchful and incorruptible consciousness of justice, every society must lose its authority and efficiency.

We appeal to all who are longing for peace and brotherhood among the peoples that they must show an open heart for the utter distress that exists all over the world. We must not tire of sacrificing and helping.

We beseech all who have their spiritual home in the Church of Christ that they must more sincerely, before God, call to mind the claim He in His word makes for the common life of the peoples. In a time when our entire generation stands at a vital dividing of ways, the entire Christendom must stand together, in order to avoid a new world catastrophe.

The more we survey the width of the new calamities which threaten, the more we feel our own impotency. But our Father in heaven is almighty. He alone is our safety and our hope. In spite of all we are of good heart. We will not allow ourselves to be weighed down by the faint-heartedness that is now pervading our generation. We must pray for the leaders and delegates of the peoples—in the whole world must the Church of Christ open up for the spirit of God and His guidance. As Christians, we know ourselves to be citizens of the Kingdom that cannot be destroyed.

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NATIONAL CONVENTION

JUNE, 1947

RACINE, WISCONSIN

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THE CHURCH SCHOOL

TEACHING THE LESSONS—SOME PRACTICAL POINTERS

"Our new generation, the children born since 1941 have come to us at a critical moment in world history. They face a future of greater uncertainty, greater challenge and greater promise than any previous generation of our people. Among these children are the leaders of the future, but where and how they will lead will be in a large measure determined by the experiences we give them at the present time."

—From a P.-T. A. Pamphlet.

We who believe in the Christian way of life hope they will be Christian leaders, or Christian in their leadership no matter what the field of endeavor. If we are sincerely concerned we must revitalize our program of Christian education.

"We who teach in the church school are engaged in a task that is of paramount importance" writes Frances Cole McLester. "In order to teach as effectively as possible we should be able to direct skillfully the various activities in the class session. But in addition we need to know how our pupils learn and how we may help them achieve both desire and ability **to live as Christians**. While we must use the best classroom practices we must know the homes of our pupils and the various types of community influences that are constantly pressing in on persons of all ages."

From "Teaching in the Church School."

—Frances Cole McLester.

If we are to achieve results in our Christian education program we need to accept this broadened conception of church school teaching. The job is not finished when the last bell rings at the end of the Sunday morning class period. The teaching process may stop, but the learning process continues outside the classroom walls.

Effective teaching during class period requires skillful direction of the classroom activities. Some people think teachers are born and not made. There are those who seem to be naturally equipped with characteristics that especially fit them for teaching, but most teachers achieve success through study and experience. Most Christian parents, though not professionally trained, can, because of their ideals, sympathetic understanding of children and their maturity, become excellent church school teachers, providing they are physically well and willing to give some time to it.

Margaret Slattery in her book "A Primer for Teachers" writes—"There are seven things essential to the equipment of every person hoping to teach successfully. As a teacher, he must have a **cause** to serve, an **aim** or purpose, and a **subject** to be taught. He must have **enthusiasm**, **imagination**, an ever-increasing **knowledge** of facts upon which it is based and in addition a genuine **love of life**." "The cause," she says, "is the instruction of the pupil in things that have character-building value. The aim—the development of the best that there is in the pupil so that he may find in life, and give to life the things that will make

of him a true Christian." "The subject for the teacher of Christian religion," she points out, "is the relation of the individual to God and to his brother man as taught by Jesus Christ, and presented in man's greatest textbook—the Bible."

Along with these seven essentials every teacher must have a technique, a technique which he himself develops. Teaching techniques vary with personalities, with age-groups and with the type of lesson to be taught. No two teachers use precisely the same method and no one teacher teaches consistently in the same way. Consequently there are no set rules for the teaching procedure, not in a democratic school, nor in a democratic nation. If there were set rules the pupils would be goosestepping.

To be sure there are general principles observed by all successful teachers. Every good teacher makes careful preparations for each class session, so that he knows exactly what he is going to do, and how, and the time each activity will consume. He has a definite plan for the presentation of the lesson. If the lesson is a story, he plans a good introduction one that will capture the attention at the beginning; he plans a conclusive close, and allows time for questions and discussion. Many teachers find it helpful in their preparation to practice telling the story aloud. This is excellent training and gives the teacher an opportunity for timing himself. Teachers must be conscious of the time element. A lesson closed abruptly or cut short is likely to be a lost lesson, and time wasted. The discussion period is important. Pupil participation makes for growth.

Careful preparation does, however, not guarantee results. Other factors enter in, the atmosphere of the classroom being one. The teacher's personality supplies part of the atmosphere but room surroundings add or detract. Each class should have a quiet room or at least a quiet place, clean, light and well ventilated; a small blackboard is very useful; good pictures teach silently; a table with chairs, suited to the age, brings teacher and pupils together in an attitude of sharing. Most of our churches are not built with adequate provision for classroom teaching. Many of our teachers are required to teach in dark corners where pupils immediately get into a hilarious picnic mood.

The Sunday morning session is devoted primarily to the **subject** and we need to make the most of it, but Frances Cole McLester says we must not be satisfied when we have poured in some facts or even given the pupils an emotional experience. "Only too often," she reminds us, "we are content with guiding our pupils to accept the message of Jesus, intellectually and emotionally instead of helping them actually to live in accordance with his example and the spirit of his teaching."

Let us look at our aim again—to develop the best that there is in the pupil so that he **may find in life and give to life** the things that will make him a true Christian. According to William H. Burnham in his

book, "Great Teachers and Mental Health," Jesus, in his teaching and training of people, emphasized **doing, loyalty, sincerity, brotherly love and service.** Surely these are the characteristics of a true Christian. The development of these qualities calls for, in most pupils, a change of attitude.

How are attitudes changed or developed? In considering this we need to know how pupils learn. There are books and books on the subject, but one way we all know is through experience. There is much truth in the expression, "Experience is the best teacher," but sometimes experience is a bad teacher and undesirable attitudes result. The tip for us, then, is in so far as possible, to encourage, guide and direct pupil participation in experiences that will develop desirable attitudes. Moralizing is of little value. It is the **doing** that counts.

What to do and how, depends upon home and community influences. The conscientious teacher is watchful of needs. To develop the best in the pupil, he needs to have experiences that give him contacts with the best in life, people, literature, both classic and contemporary, music, art, nature, ideas and ideals. Pupils often learn attitudes from each other in groups. Class parties, class hikes and picnics, class visits to worthwhile places and things satisfy the desire for recreation and are excellent substitutes for undesirable pastimes. Class projects designed toward some worthy end and requiring every-pupil participation may help some of them discover the need for respecting the rights of others in a cooperative enterprise. The type of project will vary with age-groups and abilities. A cleanup campaign on the church premises is one example of a simple type, not without merits.

Since we church school teachers need the support and cooperation of the home, of the public school, and character-building organizations, like the Scouts and others we need to know the parents, the public school teachers and the organization leaders. All of us are working for the same cause. Let us solicit their aid.

In conclusion—If we are to give new life to the "Teaching of the Lessons," we need to study the teachings of Jesus; we need to study the history of Christian civilization for a broad background; we need to read books on teaching and learning; we need to live fully; we need to attend and participate in teachers meetings and teachers institutes; we need to work for social reforms in our communities; and we need to pray for divine guidance.

Our task is not without problems, but it is a delightful one and full of gratification. It is refreshing and stimulating to work with children and young people for in them we see hope. There is an indefinable satisfaction in knowing one is contributing even in a small way toward the making of a better world. And we teachers gain from it, because teaching is sharing. Let us hope for more and more volunteers in this wonderful work. **Agnes Holst.**

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Danebod Folk School

Danebod Folk School at Tyler, Minnesota, has been in operation now for almost a year. In accordance with our plans it has functioned in three distinct ways:

1. The facilities have been used by the local congregation and its affiliated organizations—for Sunday school, choir, Ladies' Aids, Men's club meetings, Y. P. work, etc.
2. The barrier between an isolated Danish-speaking group at Danebod and the rest of the community has for a number of years been in the process of disintegration, and is now gradually disappearing. The school has begun to be looked upon as a center for community activities. Several community-wide organizations meet regularly at Danebod—such as the local Co-ops, the American Legion, study clubs, fraternal organizations, weed control meetings, etc.
3. Last summer and fall, we were hosts to the DAYPL national convention, the Farmer's Union young people and a group of Danish-speaking people for a folk meeting.

In accordance with our concept of the folk school that it must begin in, and serve, the local community primarily, we have thus far emphasized and made most progress in the first two categories mentioned above.

But we realize full well that the work of a folk school has this in common with charity: that while it begins at home it must not end there. Therefore, we are constantly seeking to widen our reach. Our aim is to serve the larger American community in developing rich, rural folk living. We want to establish, not an island or a retreat, but something more like a power plant where men may learn about the Good Life and acquire knowledge, will and strength to pursue it.

I have written to newspapers and to "Christian Century" about our plans, and the responses have been most gratifying. Apparently there are throughout rural America voices like ours, crying in the wilderness. It is our hope that Danebod might come to serve as a sounding board for those voices, lending them resonance, strength and unity.

We have recently printed two small pamphlets. The larger of the two tells the story of what has been done at Danebod in the past and what we expect of the future. The other is frankly, an appeal for support. With two or three exceptions, all donations toward the new Danebod have come from the local community. We are anxious to share our work, our burdens as well as our blessings, with others. We believe in the future of Danebod as an American folk school, but we cannot accomplish the task alone. We are confident that there must be in our synod many men and women who will support our work with a donation now, or with an annual gift.

The pamphlets are sent to all readers of "Lutheran Tidings" and to hundreds of others. If you who read this know of someone who should be informed, do us the favor of sending in their names.

Please read our story and lend us your strength!

Enok Mortensen.

Danebod parsonage, Tyler, Minn.

Our Women's Work

Emily Greene Balch — Nobel Prize Winner

"Friends, let us forget as far as we can, those things which divide us. Let us create an individual peace, a planetary peace, which refuses to accept anything that may seem to separate us, any division whether of classes, of ideologies, or races. Let us learn to think of ourselves as member of that great race which is the human race. Wherever we pass upon the earth let us be at home. Let us be conscious of the unity which embraces all the children of God."

Thus in part spoke Emily Greene Balch, co-winner with Dr. Mott of the 1946 Nobel prize, in an address she gave at the opening session of the Luxembourg Congress, August 4, 1946.

It was not sentiment lightly spoken by the little gray New England woman. It was the severely tested conviction of nearly a lifetime. For Miss Balch had, as one friend voiced it, "an inner compass that kept her on the track with curiously little regard for what the world thought about her."

Educated at Bryn Mawr, Paris, Chicago and Berlin, Miss Balch could have chosen a brilliant career, with a life of ease and social privileges. But instead she chose a hard road, that of being one of a small minority group to carry the banner of peace in a disinterested world.

Like Jane Addams, she early became interested in the social welfare of her fellowmen. She came to see that wars were fought for the privileged few, and the common people were always the losers; that the result of war was always still further disaster to those who engaged in it.

Because she spoke her mind freely on her conviction in regard to war, she was deprived of her place of security, and of her work as Professor in Sociology at Wellesley College, previous to the first world war. (President McAfee later made amends by inviting her back as the Armistice Day speaker in 1935, and by recommending her later to the Nobel committee).

She now joined Jane Addams and other like-minded persons in organizing the Woman's International League for Peace and Freedom. With Jane Addams, she went to Europe to contact in person rulers and leaders, in the fervent hope that even at a late hour war could be averted.

But when war came, she gave herself freely in the service of suffering humanity. In the hospitals overseas she gained first hand knowledge of what war does to the human mind and body. It was an experience which did not lessen her ardor to do all in her power to destroy war.

Because her effort of nearly a lifetime had often seemed to her a losing fight, it is not difficult to imagine what it must have meant to the frail little woman, hitherto unknown by most people even in her own country, to awake one morning on her hospital bed in November 1946, to find her name blazed in headlines on newspapers all over the world. What she had so long been trying to tell a complacent world—that war must be done away with if civilization and

Christianity was to survive—was now a generally accepted fact. Even men like Bernard Baruch and General Eisenhower admitted that we have not a moment to lose.

Emily Greene Balch, now eighty years old, was unable to be present in Oslo, Norway, to accept the distinguished award in person. Dr. Mott in his acceptance speech made it emphatic that it was an honor for him to have his name bracketed with hers. Gunner Jahn, the chairman of the Nobel Committee, in a speech honoring Miss Balch, said in part: "She has shown us that the reality we seek must be won through hard work in the world in which we live, but she has shown us more than this: that one does not become exhausted and that defeat gives a new courage for the struggle to those who have within them the holy fire."

Miss Balch has written many books and pamphlets. The latest of these are: *THE MIRACLE OF LIVING*, a volume of poems published 1941 by Island Press, New York, and *THIRTY YEARS OF PIONEERING*, published 1945 by W.I.L.P.F., Philadelphia, Pa.

Nanna Goodhope.

Contributions to Women's Mission Society

Ladies' Aid, Omaha, Nebr., \$10.00; Danish Ladies' Aid, Salinas, Calif., \$10.00; Ladies' Aid, Detroit, Mich., \$20.00; Virkelyst, Minneapolis, Minn., \$10.00; St. John's Ladies' Aid, Exira, Iowa, \$5.00; Gertrude Guild, Clinton, Iowa, \$15.00; Ladies' Aid, Perth Amboy, N. J., \$10.00; Ladies' Aid, Pasadena, Calif., \$10.00; Ladies' Aid, Muskegon, Mich., \$18.66; William T. Petersen family, Ruthton, Minn., \$5.00.

Hope Ladies' Aid, Ruthton, Minn., \$10.00; Danish Ladies' Aid, Grayling, Mich., \$11.25; Lutheran Junior Aid, Grayling, Mich., \$6.05; Mrs. M. and Emilie Stockholm, Marquette, Nebr., \$2.00; Mrs. K. Knudsen, Cedar Falls, Iowa, \$1.00; W.M.S. Group, Tacoma, Wash., \$5.00; St. Peder's Guild, Minneapolis, Minn., \$10.00; Skandinavian Lutheran Ladies' Aid, Canwood, Sask., Canada, \$5.00; Danish Ladies' Aid, Viborg, S. D., \$8.00; in memory, Rev. A. W. Andersen, St. John's Danish Lutheran congregation, Seattle, Wash., \$12.16.

Danish Ladies' Aid, Hartford, Conn., \$11.00; Kronborg Ladies' Aid, Marquette, Nebr., \$10.00; Ladies' Aid, Davey, Nebr., \$5.00; in memory, Mrs. Soren J. Hansen, Viborg, S. D., friends, \$5.00; St. Ansgar's Ladies' Aid, Portland, Maine, \$10.00; Annex Club, Seattle, Wash., \$15.00; St. Ansgar's Danish Ladies' Aid, Parlier, Calif., \$20.00; Ladies' Aid, Easton, Calif., \$15.00. Previously acknowledged, \$1,040.12. Total contributions to General Fund to date, \$1,315.24.

GRAND VIEW COLLEGE DORMITORY FURNITURE FUND: Ladies' Aid, Alden, Minn., \$50.00; Ladies' Aid, Manistee, Mich., \$25.00; Trinity Ladies' Aid, Bronx, N. Y., \$5.00; W.M.S. Group Kimballton, Iowa, \$25.00; Danish Ladies' Aid, Wilbur, Wash., \$15.00; Bethlehem Ladies' Aid, Brush, Colo., \$25.00; Hope Lutheran Mission Circle, Enumclaw, Wash., \$25.00; Lutheran Memorial Ladies' Aid, Des Moines, Iowa, \$200.00; W.M.S. Society, Bridgeport, Conn., \$40.00; Willing Workers, Dwight, Ill., \$53.06; Ladies' Aid, Salinas, Calif., \$30.00. Previously acknowledged, \$275.00. Total to date, \$768.06.

PAMPHLET FUND: Danish Ladies' Aid, Wilbur, Wash., \$2.00; Mrs. Seeley Knudstrup, Manistee, Mich., \$2.00; District IX, \$6.00; Kronborg Ladies' Aid, Marquette, Nebr., \$2.25; Danish Ladies' Aid, Askov, Minn., \$3.00; Danish Ladies' Aid, Withee, Wis., \$3.00. Total to date, \$18.25.

Acknowledged with sincere thanks,

Agneta Jensen, Treas., W.M.S.

1604 Washington St., Cedar Falls, Iowa.

Rome and Carthage -- United States and Russia

The unsettled conditions of our world prompts me to look back into the history to see if there are any situations that can be compared with the situation today. I know that one must be careful in using comparisons and not fall into the notion that history repeats itself exactly. It never does, but it is interesting and instructive to compare historical epochs.

The Roman Republic began about 500 years before the birth of Christ. Now these Romans were an efficient and aggressive people. No sooner had they organized their state well, before they began to expand. They conquered neighboring states with Roman thoroughness. By 275 B. C. they had conquered most of the Italian peninsula. They had become a large power for that day.

As the Romans looked about in the Mediterranean world of that day, they saw four large powers and one weak one. The large powers were Macedonia, the Seleucid Empire to the south of the Black Sea, the Empire of the Ptolemies in Egypt, and the Carthaginians in northwest Africa across the Mediterranean from Italy. The weak power was the disorganized Greek states. Of the large powers Carthage was the strongest.

The question was if these two large powers, the only two large powers left in the ancient world, could live together peacefully.

Rome was a republic and most of her sons were farmers. The Romans were Indo-Europeans and proud of their past.

Carthage was a powerful commercial nation, and the state was governed by a commercial aristocracy. In blood these Carthaginians were related to such people as the Jews and the Arabs. They belonged to the large semitic group.

It was not long till Rome and Carthage were quarreling. The one accused the other of many things. Men on both sides came to believe that war was inevitable. It came soon enough.

These two nations fought three mighty wars for supremacy. Every school boy has read the story of these wars. Who can ever forget the story of the Carthaginian, Hannibal, and his struggle to save his homeland? But the Roman Republic had greater endurance and greater leadership in the proud Roman senate. This titanic struggle began in 264 B. C. and ended with the complete destruction of Carthage in 146 B. C. It was unconditional surrender. The vanquished were not consulted. Thousands of people were killed. The leaders were killed or sold with slavery. The proud city was burned. The ground was covered with salt to make sure that nothing would ever grow there again.

Rome was now the greatest power in the ancient world. During her war with Carthage she had already started on a march of conquest to the east. Soon the whole civilized world lay at her feet. The ancient world was not big enough for two great powers to

live together in peace. Rome became supreme and remained so for about 500 years.

For a hundred years, from 1815 to 1914, there was no general European war or world war. And a number of states had grown to a size of what is called great powers. They were: Russia, Germany, Austria, Italy, France, Great Britain, the United States and Japan. In 1914 came the first World War. When that was over Austria was no longer a great power. Germany was defeated. Italy was weak and Russia was torn by revolution. Great Britain, France, the United States and Japan seemed secure in greatness and power.

In the interval between 1918 and 1939, Russia, Germany and Italy staged a comeback under dictators. But France was torn by internal dissension and England had trouble in such distant places as India and Egypt.

Then came World War II in 1939. When it was over Germany, Italy, Austria and Japan were lying in dust and rubble. France had shown no effective resistance to the Nazis and since the end of the conflict, she had again been torn by internal dissension. Britain is getting out of India and Greece and every day it seems clearer that the days of the great British Empire are numbered. The British are tired and in reality bankrupt financially.

In the ancient world of 264 B. C. there had been two great powers left. They are Rome and Carthage. In 1947 there are two great powers left. They are United States and Soviet Russia. Rome and Carthage could not live in the same world. One had to go and that was Carthage. Can United States and Russia live in the same world peacefully? Will history repeat itself in another gigantic struggle between two giants? The future will tell.

Russia is expanding and has expanded greatly during and since the war. Her influence extends into central Europe and through the Balkans. Will Greece, Italy and France fall to her? Will she extend her influence into China where a civil war is raging between two factions. If China goes Communist, what about India?

It is very clear that the United States and England are trying to stem the tide of Communism. We may soon have troops in Greece, Palestine and many other places. Can troops hold back ideas?

As we look at our newspapers and listen to the radio, we feel that there is grave danger of a clash between these two mighty forces of our day. If it comes, and God forbid, surely the United States will lead the one group and Russia the other.

All seem to agree that the danger is great. People pin their hope to the United Nations. They see that if another great contest comes, there may not be enough strength left to cover the burned-out cities with salt.

Alfred C. Nielsen.

The Bond of Love in Christ Still Holds

By Rev. J. A. Scherzer

Lutheran World Relief Commissioner with CRALOG in Germany.

Last night we had a unique experience. Pastor C. F. Schaffnit and the writer visited with some forty returned Prisoners of War who were all prospective servants of the Church, some students of theology, some prospective YMCA workers and others lay workers in the field of Christian social service as deacons.

These men, 71 of them, had returned in a body from America and English PW camps in Italy. They had been privileged to organize as a seminary and had their professors and management directors, among them some doctors. Their clothing was only fairly adequate, some of them had no shoes only old blankets wrapped about their feet. When they arrived the Lutheran Inner Mission became their host. With gifts of food from Lutheran World Relief, Inc., they could be fed. They were housed like sardines in an unheated, unlighted auditorium in a partly destroyed building.

There we sat down with some of them, others were housed in another building in similar circumstances. They grouped themselves about us as space allowed and told us about the humane treatment which they received at the hands of their captors. They told us about their religious experiences how they found their Savior out there under severe trials, and how they desired to serve HIM. They expressed their amazement and joy over the work of the Lutherans in America and the thoughtfulness of the Church to send representatives to assist in this great and Christlike work of relief. They asked a million questions and the answers brought new life and inspiration to old men at 22—30 years of age. (One could see that more desperately than ever they were taking hold of that Christlike bond of love which no war and no death could destroy. The time sped on. It was late. The leader of these men stood up and announced evening prayer. With one voice they intoned: "Nun ruhen alle Waelder." It was a solemn, thrilling moment for your representative.

Then the prayer. It was a prayer of thanksgiving; for God's boundless goodness which had preserved them and brought them back to a new joy of freedom; for God's guiding, sanctifying spirit which maintained and strengthened compassionate love to keep HIS church one; a prayer of thanks for the fruits of faith and love which come from America to comfort them and their loved ones in the hour of desperate need.

It was a prayer of intercession, wrung from the depth of a heart which had suffered; there came a plea for Hans and Fritz, who had to remain back there because they were confined to the hospital and would God keep and preserve them and bring them back; a prayer of intercession for their loved ones who some had not seen for five or six years and had no hope of seeing; for the Church in America that God would preserve and bless her; for the enemies of God's Word and Church.

Then there came a burning plea that God would

not withhold His mercy from any and would forgive the sins of His people. It was the kind of prayer which one never forgets. If Christians all over this world would pray like this, this world could be healed. With one accord, each heart continuing its cry to God, we spoke the prayer of prayers. We knew the meaning there and then of Love's power, of God's presence.

Then softly they sang beautifully: Breit aus die Fluegel beide, O Jesu meine Freude und nimm dein Kuechlein ein . . . Down darkened stairs guided by a Kerosene lantern we went home silently with many a tear rolling over wet lashes. We had seen the bond of Love in Christ which is not dead and which furnishes the only spark of hope in a very dark hour in this corner of the world.

Lest You Forget

By Rev. John A. Scherzer

(Lutheran World Relief Commissioner with CRALOG in Germany)

As your representative for Lutheran World Relief, Inc., participating in the CRALOG program here in Germany it is my duty to keep you informed on the needs as I see them. I consider this a great responsibility because only as you in America are persuaded to respond to the call for help can this program of relief be continued. Your response, naturally, depends on the picture which you can see as you weigh in your own hearts the degree of participation. Just to say that the need is tragic and tremendous doesn't satisfy nor move, the average American Christian. I know because I have quite a few years of experience in congregational work.

I shall try to persuade you, and hope you will believe me, that the need which enlists your action of love is really tremendous. For nearly two months now we had rigorous winter weather. So have many of you perhaps. But you have warm houses, your offices, your workshops, your churches are heated. None of these comforts are available for your German Lutheran brethren. Fuel is so scarce that multitudes don't know what it means to be warm. Their houses are cold as ice. In church I have seen the preachers breath turn to frost. Old folks and children have to stay in bed in order to escape intense suffering from the cold. Many of them are dying because the body warmth gradually leaves them. Colds, pneumonia are abundant and no hospital space is available. Even in hospitals patients are freezing to death. There is no hot water for a bath or for washing clothes. A questionnaire recently established the fact that people can change bed clothes or underclothing only every two weeks. Some not even that often. Schools have been closed because of lack of fuel, factories and workshops likewise. Imagine yourself in 5 to 15 degrees below zero weather without any place to go

to, where you might warm yourself, and you can come to the realization what desperation and suffering plagues fellow human beings here.

That would still not be so tragic if there were food whereby the body might preserve its warmth. Some people do not have even enough fuel to cook what little they have to cook. Black bread, and that only in very limited supply, furnishes the daily diet for many. Potatoes are getting less and less. By the end of March also this staple food item will practically be exhausted.

This is the picture which I see everywhere. It's so tragic that one hesitates to investigate or measure it. Again and again I have been told that, unless you in America had helped, death would have already claimed multitudes. You must continue to help in order to ward off tragedy and death! If this bitter cold weather continues the results will be epidemic proportions in the increase of the death rate.

We need food of all types to feed children and old folks, so that they might live, or their blood will be on our hands. We need clothing and shoes of all types and in all sizes. Especially men's clothing so that they might be able to work. Please do not grow weary in well doing! Support this work of love sacrificially and God will not only bless those in need but also you that serve Him and cooperate in the fulfillment of the prayers of many. As you say to God: "Give us this day our daily bread," millions of His children here joining you in desperation with no other expectation of help except that which God can provide through your willingness to share with the hungry your bread.

The falling off of interest in Lutheran World Relief fills me with fear and horror and gives me nightmares. Save a life now by helping the flow of relief goods to increase into this mass of human lives which are so close to the brink of death. Believe me, the foremost obligation of all Christians in America right now is to join and keep active in this program of relief.

They Have Found A Faith*

A very fine lady once said to me in attempting to criticize a certain periodical, "it contains too many book advertisements," meaning book reviews. I tried to correct her error, and I believe I to some extent succeeded.

Book reviews are not book advertisements, because the reviewer, as a rule at least, has nothing to sell. But he does have something to share. He has found something worthwhile which in turn has come out of the mind and soul of someone with the ability to write. This desire to share an experience or an inspiration is the motive for book reviews.

Professor Marcus Bach of the School of Religion of the University of Iowa has written a book which he calls **THEY HAVE FOUND A FAITH**. The price of the book which is three dollars may seem like a lot of money to some people who already have a book. To others it is well worth the price.

THEY HAVE FOUND A FAITH is the story of eight of what Dr. Bach calls the "little-known" religions,

including Father Divine, Unity, Aimee Semple Macpherson and others.

Dr. Bach has spent many years making a thorough study of the reasons why something like fifteen millions of people in the United States seem to find the answer to their religious needs in these so-called cults.

We pastors of the established churches and many lay folks too, become very much provoked by the perseverance and the arrogance of Jehovahs' Witnesses. But Dr. Bach has taken the trouble to carry the phonograph for some of these people. He sees the picture from the contributing rather than the receiving end. He has something to say about it.

If it is true, and I am afraid it is all together too true, that less than fifty per cent of the people of America belong to any church, of these possibly not more than half go to church more than once or twice a year, and of the remainder only a small percent attend church with any degree of regularity,—then we of the established churches should certainly be asking what and where is the trouble. There may be a reason why people seek means of satisfying their spiritual hunger outside the regularly accepted places of worship.

E. Stanley Jones in his new book **THE WAY** quotes Alfred Whitehead, the philosopher, (page 49) as saying, "I hazard the prophecy that that religion will conquer which can render to popular understanding some eternal greatness incarnate in the passage of temporal fact." To some this may seem like an involved statement. But the meaning is quite clear. Millions of people today are confused and unhappy. They need help. Unless life may become meaningful it is not worth living.

The fact that millions of people are ignoring Lutheranism, Methodism, Presbyterianism and the other great manifestations of Christ on earth in the search for a statement of faith they can understand, and which may help them to find deeper satisfactions in living, is not a matter to be scoffed at and to be treated with indifference. It is rather a matter for deep humility and soul searching.

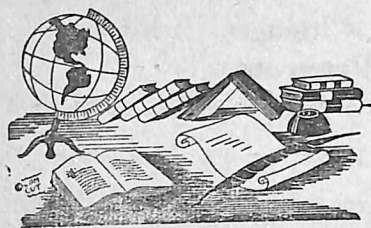
We have had the good fortune of listening to Bach a couple of times in Clinton these past months. He brings a challenging message, and he does it in a most interesting manner. He knows how to speak to people and he is never niggardly with his time or his great store of knowledge and humour. He always has time to answer every question.

Hear Dr. Bach, if you can, and be sure to read his book. But do not make the mistake I did of reading the chapter on spiritualism at two o'clock in the morning. It is not conducive to sleep.

THE RELIGIOUS BOOK CLUB says about **THEY HAVE FOUND A FAITH**, "It is a highly readable firsthand report by a discerning observer who has the knack of giving the reader a vivid picture of personalities and incidents during his travels along the byways of America's little-known religions."

***THE BOBBS-MERRILL COMPANY**, \$3.00—Or may be ordered from the author at the University of Iowa, Iowa City, for \$3.06 (Autographed First Edition).

Harris A. Jespersen.



Across the Editor's Desk

Service Commission Reports to Council—Dr. N. M. Ylvisaker, Service Commission Director, submitted a very interesting report at the National Lutheran Council's twenty-ninth annual meeting held recently in Detroit, Mich. Gleaning from the report we find that 78 Lutheran Service Centers were established during the war years in this country and abroad. In its ministry of supply the Service Commission has distributed a total of 14,152,149 tracts, devotionals and booklets. In addition, it has supplied 953,146 Service Prayer Books, and 15,476,200 pieces of servicemen's stationery.

Most of the Centers have now been closed. But a further study will be made of the needed continued service in the general field served by the Commission during the war.

On January 27, the National Lutheran Council closed one of the most unique Lutheran Service Centers, as the King George Hotel in San Francisco which for the past five years has been operated as a Service Center was now transferred to the Union Hotel Corporation of San Francisco.

When this nine-story Hotel was first considered by some as a Lutheran Service Center many of the leaders in the Council were dubious about such a project. However, it proved itself to be one of the most far-reaching ministries of its kind. Service personnel of forty-nine denominations, 1,316,822 of them, have made use of the facilities offered by this nine-story hotel and service center over the five-year period. The hotel itself, which was run largely on a self-supporting basis, had a capacity flow of servicemen making use of its rooms every night through the five year period, a total of 65,000.

The King George also served as a supply station for Port of Embarkation chaplains, and at the peak of its activity called for a standing order of 10,000 Service Prayer Books per month, in addition to quantities of other material.

Greetings and Comments From Our Readers

"The Young People And The Church"

I would like to take the opportunity to answer Mr. Aage Møller, who asks so many questions in his article of March 5, in Lutheran Tidings. In his first paragraph he is unduly alarmed in respect to young people and their allegiance to their Church. Of course the Church tries to interest, entertain and engage them. It also uses visual education, says Mr. Møller.

Well, what is wrong with that? Have you forgotten that we no longer live 2,000 or even 100 years ago? As long as young people are having Christianity brought to them and accepted, does it matter so much by what Christian method the result is obtained? That results are obtained is evidenced by the many young people constantly attending churches everywhere, and by their young people's associations and functions within our churches. As a group they are well able to assist in building their own church's future with Christian teachings their avowed program. It is exactly through that they expect to find their own salvation through an abundant Christian life. In my estimation we are far from putting the horse before the cart.

You ask: Is it a church of spirit power in which man does not shade or blur the name of God?

Do you believe Mr. Møller that our Church knowingly

does that? I cannot connect your question with the Young People and the Church. It does not belong there.

I am quite certain that it is clear to the minds of most young people that their elders belong to the church because of the Christian contentment they receive. I will contend also that the young people's minds in very few instances are "subtle" as you state. To the contrary, their minds are awake to Christian opportunities around and about them, and that they are demonstrating right along.

Why Mr. Møller, should they have a suspicion that the elder members might belong to a church only to use it for material gain, prestige and money? No young person that I know has ever even suggested such a thing. Of course there are black sheep within the Church, both young and old, but no flock anywhere could be rightfully judged by a few.

Is our Church a free Church or is it subservient to militarism and monopoly? The Christian Church has never willingly served either militarism or monopoly, so why should young people even entertain such a thought. The Christian Church has and is now serving all humanity with all it has to give.

Does the Church dearly preach the New Testament or some other way?—Here in America I believe we preach the Christian Gospel from either the New Testament or the Holy Bible in our churches. No race nor creed need enter the picture at all, for Christianity is taught in every land, whatever denomination?—Are you speaking of our Danish Evangelical Lutheran Church or do you mean the Christian Church as a whole? Certainly we are denominational and you likely know it. But the Danish Church in America is not "clannish" today. In our little church we have many of German, English and Irish descent and others and we welcome every Christian person within our church, and every stranger is met with a welcome.

Do the old families who build the Church claim priority?—Not in our Church. The few old Danes yet left have even gone so far as to sacrifice their Danish sermons. They claim only the right to see their past work carry fruit, and lend their efforts and past experiences gladly anytime.

Yes, young people do know that we as a Christian Church are salt and light. They too know that "To be good to your neighbor" is to be good to yourself and they do practice that motto daily in their many youthful ways.

You ask: Do we not run business on the assumption that my neighbors misfortune is my chance?—Yes, there are unscrupulous concerns and some people who think and act that way, but certainly you do not find such monopoly and racialism within the Christian Church of any denomination, and I think you know that. You know too that the laws of life are often misinterpreted by misinformed people, and some of us may resemble the pharisees of old, but I for one think that most Christians do strive to resemble the first Christians.

We lay-people expect neither teachers nor ministers to accomplish magical things. Far from it and to the contrary. We expect our pastors to preach the Christian faith and the true Gospel interpreted in the light of 20th century experiences.

The daily press does not teach anyone. It may influence us in one direction or another in material things, but as far as Christianity is concerned the press devotes much space to Church life in general and much of it is quite useful and uplifting. You seem yourself to have sufficient time for superficial worries. Your articles would indicate that. Might I here suggest that if more time were devoted to our respective young people, we would understand them better and we would find the answer to our own questions right close at home.

B. P. Christensen.

Our Young People

Aage Møller has in his contribution to Lutheran Tidings No. 15 touched a note which for a long time should vibrate in our church-organization and enlist the interest of all of us in this vital matter.

How true when A. M. tells us that the example of our

individual lives is a great factor in determining a beneficent influence on the young mind.

Isn't it also true that each individual church's behavior has an equally great capacity for influencing the young as well as the older people?

The Church is the body of Christ, through which He as the living Head expresses Himself in the world. The church, in other words, should be vocal and instrumental solely in matters furthering His interests—the kingdom of God.

When the Church degenerates into a cultural center or a social get-acquainted society for the purpose of promoting its own or its members' prestige or benefit, then it has broken itself off from the Branch, and the blessing of God will be excluded.

It is as Aage Møller so fitly remarks: Young people know whether we are salt and light.

Then again, if we would not expose ourselves to the just contempt of the young, we must be true as a church. Nothing is gained by subterfuge, for the young mind sees clear through it. Everybody in this world is supposed and required to be what he professes to be, and I don't see why the Church should be exempted. If it calls itself Danish it should by all means be Danish with all that this name implies. If, as some of our pastors try to tell me, there is no significance in the word Danish, then where is the guarantee that they mean anything by the word Christian, Lutheran or any other word under the sun. What a chaos! Who would expect any serious-minded and clear-headed youth to join such a church?

Above all let us have Truth in our banner, if we ever expect to win the young people. Let there be no sailing under false flag.

The world is being threatened by the spirit of worldliness and compromise to its utter ruin. Let us then also have one institution that is true and stands by its ideals in life or death.

One more consideration if we want the young people to follow us. Let us forget all our subtle dogmatizing, in our case mostly about the Bible, whether it is God's Word or not. This negative squabble is just an escape from putting the emphasis on the one thing necessary, Christ. If we have that we will be enlightened from above in the question of the Bible according to our state of development. All this arbitrary conceit has no place in a true Church.

Let us beware of not sliding back into the old, musty Roman Catholicism with its infallible pope and its domineering priests.

Then maybe the young people will sit up and take notice.

Asger Asmussen.

Los Angeles, Calif., March 15, 1947.

Pastor's Institute

All of us are happy to read of the expansion program at our college, especially since we don't have to share the inconveniences involved. There is one sad thing about it however. The crowded conditions have made it impossible to have any meetings at the College. I was very unhappy to hear that there would be no Pastor's Institute this year, partly because I have always enjoyed the fellowship of those days, but more so because I feel that it is too vital to cancel. We urgently need to get together with one another to share common problems, ideas and views, as much as we need the spiritual lift of such a gathering.

What are the prospects? This year it is cancelled. Next year, even with the new Dorm in use, it is probable that a Pastor's Institute will not be possible at Grand View College. I would like to suggest, that we find another place to have a Pastor's Institute.—Danebod would be a good place, if not permanently, then temporarily. There should be no reason why some person not connected with the college could not arrange for the program and speakers. WE WANT A PASTOR'S INSTITUTE!

H. M. Andersen,
Viborg, S. D.

Trinity Church, Chicago, Jubilee Week Program

Sunday, March 16. Regular English Service, 10:30 a. m. The Rev. Edwin E. Hansen.

Regular Danish Service, 11:30 a. m. The Rev. Ernest D. Nielsen.

Tuesday, March 18. Holy Communion Service, in English, 8 p. m.

Thursday, March 20. Jubilee Banquet—Graemere Hotel, Washington boulevard and Homan avenue at 7 o'clock. Speakers—The Rev. Joshua Oden, D.D., The Rev. Ernest D. Nielsen. Musical program.

Greetings by special guests.

Saturday, March 22. Youth Night, 8 p. m.

Speaker—The Rev. Alfred E. Sorensen: "The Stones Tell a Story."

Social hour—Church parlor.

Sunday, March 23: Joint Anniversary Service, 10:30 a. m. The Rev. Alfred Jensen, president of our Synod, preaching.

Dinner at 12:30 p. m. Served by the Ladies' Aid Society.

Meeting at 3 p. m. Speakers—The Rev. Ottar Jorgensen, The Rev. Alfred Jensen.

Supper, 6 p. m. Served by the Trinity Guild.

Social gathering.

Historical sketch written by Mrs. Geo. Dupont-Hansen.

Various lay speakers.



FAIRY TALES from Hans Christian Andersen; Illustrated by Tasha Tudor. Oxford University Press, New York City. 276 pages. Cloth, Price \$3.50.

There are twenty-eight of the best of Hans Christian Andersen's Fairy Tales in this volume. But that which makes this collection unique are the charming illustrations by the noted artist Tasha Tudor. Each story is introduced with an illustration which in itself tells half of the story, and in addition there are throughout the book a number of full-page color illustrations which are outstanding in their beauty and for their sympathetic interpretations of the stories.

The E. V. Lucas translation has been used for the large majority of the Fairy Tales; for the balance, that of the Oxford Standard Authors has been used. This selection was made by the illustrator and represents her favorite stories among the many written by this great writer of fairy tales.

We need only mention The Little Mermaid, The Ugly Duckling, The Real Princess, etc., to suggest to our readers the precious selections from Danish literature in a first rate translation and further enhanced by the well composed illustrations. We recommend the book to our readers.

H. S.

SONGS and POEMS by Oscar R. Overby. Illustrated by Elsie Hatvedt; Augsburg Publishing House, Minneapolis, Minn.; 90 pages; Paper price 75 cents.

The author of SONGS and POEMS is professor of music at St. Olaf's College, Northfield, Minn. Most of the poems are original, a few are translations from Norwegian or Danish (Dejlig er Jorden). Several of the song-poems, which now are choir anthems, were written to music already composed. Others were written simultaneously with the music.

In the PREFACE the author expresses this hope for his poems: "The collection is presented with the hope that it will help to inspire those who read to see more of God and His Kingdom in the common affairs of daily living."—We believe these Poems and Songs can be such a help. We find many of the poems especially adaptable for a central thought or message for an evening devotion in a home or possibly in a group of children, young people and adults. We gladly recommend this in-expensive little book.

H. S.

Grand View College And Our Youth

Time Rolls On—

The pages of our calendars here at Grand View are rapidly turning, every month at a speed that surpasses each preceding month.

On March 1, Glenn Krantz and his committee furnished the U. K. meeting with an enjoyable evening of entertainment. Gloria Mortensen, with her Huckleberry Finn costume and freckles, very skillfully gave her presentation of "The Bear Story" which proved to be quite terrifying! After this short skit, four contestants were unexpectedly picked from the audience and asked to describe their most embarrassing moments. Some of their experiences were indeed embarrassing but appeared to be quite humorous to the rest of the students, judging from the hilarious laughter rendered by the audience. We don't envy Karen Torp's embarrassing moments! She did a fine job, as did the other three contestants, in relating her experiences to the group and was selected as winner of the contest. After group singing, the students gathered in the dining room to listen to the weekly edition of Pegasus.

At the Thursday lecture period on March 6, our guest speaker was Herbert Plambeck, farm reporter for radio station WHO. He told us that many thousands of acres of top soil are being wasted each year all over the country and how critical this situation is. Each one of us, as we go our own little insignificant way, may help to preserve peace and happiness in our country by doing our best to preserve the foundation of the earth.

The sixth week of school is commencing and the midnight oil is seen burning all about Grand View College. Ah, yes—those endearing tests are once again ready to make their grand entrance into our campus, and the students are doing some last minute brushing up and cramming. Oh happy days! !

Although old man winter has almost completely vanished and the beautiful sunlight and unavoidable mud puddles are becoming more plentiful, the students insist on catching colds and influenza. Had anyone stepped into the halls at G.V.C. recently, he would indubitably have seen, a few minutes before mealtime, a line of six girls or boys carrying trays of food to their bed-ridden roommates who were quarantined in their room. The rest of the students were urged to get plenty of rest and refrain from visiting the sick so as to help prevent an epidemic.

As Easter is drawing near, the conversations at G. V. are centered on "Easter bonnets and frills" and the students are looking forward to spending a few days vacation with their families and friends.

Whenever we, as students of Grand View, are feeling slightly dejected and melancholy, or when words fail us, we gather to sing songs that have come to mean so much to us. They tend to enlighten and enrich us spiritually and mentally, leaving us a feeling of thankfulness for the many blessings that have been ours through the past. A song such as this is an example of what I am trying to explain and expresses better than what I have in my heart:

"Strengthen and help us that we may succeed;
Bless every honest endeavor;
Thine is the power, and ours is the need;
Savior, be with us forever.

—Marilyn Hansen.

Thank You

In addition to the acknowledgements of some time ago I would like to express our thanks for another shipment of canned goods (49 quarts of fruits and vegetables and 10 cans of corn) from Cedar Falls. Furthermore I would like to correct the former list. We did not receive ten quarts of canned goods from the Alden, Minn., Ladies' Aid but fifty. And from Mr. and Mrs. August Sorensen, Ringsted, we received chickens for a good meal for all the students.

Our library has received several shipments of books which I would like to acknowledge. Rev. A. Th. Dorf sent a very fine collection from his library, and we have received valuable book gifts from Rev. Alfred Sorensen, Rev. J. Chr. Kjaer, Rev. V. S. Jensen and Miss Marie Fisker. Thank you very much!

J. Knudsen.

The Singing Taxi Driver

By Norman Vincent Peale.

One morning early I arrived at the Grand Central Station in New York and took a taxi to my home. The driver proved to be a very happy and friendly man, and I commented, "You are certainly up bright and early."

"Oh" he replied, "I am here every morning at this time; that is, every morning except Sunday."

"And what do you do on Sunday?" I asked.

"Why, what do you suppose?" he replied, "I go to church."

I said, "It's fine that you go to church every Sunday."

"Oh!" he said, "that isn't the whole of it. I sing in the choir also."

By this time we had moved out into Fifth Avenue. He kept talking to me over his shoulder.

"I love the old hymns," he said. "Don't you?"

I agreed and he continued, "Would you like me to sing a hymn for you?"

I have learned to expect most anything in New York and I said, "Yes, I would like to hear you sing." At this he broke into one of the old hymns, which he sang in a clear tenor voice as we rolled down Fifth Avenue. When he had finished I asked, "Have you a good minister in your church?"

"A good minister!" he exclaimed. "We have the best in New York and I don't mean maybe!"

I always like to meet a man who is enthusiastic about his minister; who doesn't damn him either openly or with faint praise. About this time we went past my church at the corner of Fifth Avenue and 29th Street.

"There is where I go to church," I told him.

"Yes," he replied, "do you have a good minister there?"

"Well," I said, "only so-so; you see, I happen to be the minister myself."

This unexpected information nearly caused him to run up on the sidewalk.

"I guess I took in too much territory back there," he said.

When we arrived at my home I chatted with him for a minute.

"I'll tell you why my minister means so much to me," he said. "I haven't always been a taxi driver. I had a good business once, but it went down in the depression. I knew that God had a plan for me, and He didn't fail me. My minister got me into the taxi business. He said to me, 'Bill, running a taxi is the same as operating any business. If you give good service, if you are friendly, if you treat people right and trust in God, you will get along, and you'll have a good time doing it.'

"My minister told me that every morning when I went over to the garage to get my cab, before I started out, I was to bow my head over the wheel and dedicate my day's work to God and to people. That may sound pious, but I want to tell you that I have made a good living. What's more, I have had a wonderful time, and I am very happy; happier than I have ever been before."

I left him with the thought in my mind that here was a man who had combined American Free Enterprise with his religion, and who was a success in life. I haven't the slightest doubt that this man has gone on to greater things, because he had the philosophy that works: to trust God, to work hard, to put your business in God's hands, and to serve people.

It is true that he profits most who serves the best.

From The Free Press Standard.

OUR CHURCH

Los Angeles, Calif.—Pastor Halvdan Knudsen of Vejle, Denmark, has accepted the call from Emanuel Danish Lutheran Church and will according to plans begin his work there in the early part of the summer. Pastor Knudsen is a brother of Dr. Johannes Knudsen, president of Grand View College, and lived the years of his childhood in America before his father, the late Pastor Thorvald Knudsen moved to Denmark in 1920. According to present plans Fru Thora Knudsen will accompany her son to America to visit her three sons here and her many friends.

Rev. A. E. Farstrup, the present pastor in our Los Angeles Church, will preach his farewell sermon on Easter Sunday. He and his family will sail on the SS "Queen Elizabeth" from New York on April 24 for a visit in Denmark through the summer. Rev. Farstrup will upon his return join the faculty at Grand View College as the head of the Church Workers Course.

Hartford, Conn.—Mid-week Lenten services are held every Wednesday evening in Our Savior's church during the Lenten season.—After Easter a "Danish Evening" will be observed on certain evenings "for those who like to talk, sing and hear Danish."

Marinette, Wis.-Menominee, Mich.—The Marinette Church recently voted a \$120 annual increase for the pastor's salary, and the Menominee church a \$300 increase. Rev. Viggo M. Hansen serves both congregations.—Mid-week Lenten services are held every Wednesday evening, alternating between the two churches.

Pastor M. F. Blichfeld from Denmark was the guest speaker in the Marinette and Menominee churches on Wednesday, March 19.

Bridgeport, Conn.—Rev. James Lund of Troy, N. Y., district president, was the guest speaker in the Bridgeport church on Thursday evening, March 13. He spoke in the Port Chester church on Friday evening, March 14. Both these churches are served by Rev. Axel C. Kildegaard, Jr.

Rev. Edwin E. Hansen, Racine, Wis., district president, is making his annual visitation tour in the congregations of the district during the month of March. He spoke in Dwight, Ill., on Thursday evening, March 6, in Trinity, Chicago, Sunday, March 16, Marinette-Menominee, March 18, and is scheduled to be in Clinton, Iowa, Sunday, March 23.

Rev. Verner Hansen, who recently was discharged from his service as chaplain in the U. S. army, was the guest speaker in the Marinette-Menominee churches on Sunday, March 16. He is scheduled to conduct the Sunday service in the Bethania Church, Racine, on

Sunday, March 23, in the absence of the pastor, Rev. Edwin E. Hansen.—Rev. Verner Hansen and his wife are now residing in Chicago, 7454 S. Calumet St., and Rev. Hansen plans to take post-graduate work at University of Chicago during the coming year.

Rosenborg, Nebr.—The new parsonage at the St. Ansgar's Lutheran church was dedicated Sunday, February 9. The new parsonage is an 8-room, one and one-half story fully modern home. It was built partly from reclaimed lumber from the old parsonage which was torn down a year ago. The new parsonage is fully equipped with oil heat, two bath rooms, a living room and dining room, 14x28, and two front entrances, one to the study and one to the living room, a modern kitchen and full basement.

The Rosenborg church has been served the past two years by Rev. John Schultz of our sister-synod. During the past five years the two neighboring churches, Bethany church (UELC) and St. Ansgar's of our synod have been served by student pastors from Blair, Nebr., and now the past two years with Rev. John Schultz as the resident pastor. Rev. Schultz has now accepted a call from the Trinity Lutheran church (UELC) north of Fremont, Nebr., and the two congregations have voted to call a pastor from our synod, as the St. Ansgar's congregation is the larger of the two. An annual salary of \$2,000 is being offered.

Omaha, Nebr.—Rev. W. Bruce Hadley, executive secretary for the Omaha Council of churches was the guest speaker at the monthly Family Gathering in Our Savior's Church on Sunday evening, March 9.

Pastor M. F. Blichfeld from Denmark spoke in the Omaha church on Sunday, February 16.

Salinas, Calif.—Pastor Evald Kristensen from Denmark was the guest speaker in the Salinas church on Sunday, March 9. He preached the sermon at the English service in the morning and spoke in Danish at an evening meeting.

Rev. Alfred Jensen, synodical president, was the guest speaker in the Salinas church on Thursday evening, March 13.

Seattle, Wash.—Rev. and Mrs. J. C. Kjaer observed Open House in the parsonage Sunday afternoon and evening, March 9, in order to have the opportunity of meeting personally in their new home the many members of the church, and to give all an opportunity of seeing the results of the recent repairs and improvements in the parsonage.

On Sunday, March 16, Mrs. J. C. Kjaer gave an illustrated lecture on the life and work of the great Lutheran composer, J. S. Bach. The program was given in the church and several musical selections were given by Mrs. Kjaer who is an accomplished organist.

Mr. Aage Andersen of Seattle, who with his family recently returned from a tour of Denmark, gave an illustrated lecture on "My Impression of Denmark" in the church parlors under the auspices of the Literary Society, "Maagen."

Cedar Falls, Iowa—Special Lenten services are held during the Lenten season in the Bethlehem's Church, alternately in the Danish and English language every Sunday afternoon (Danish) or evening (English).

Pastor Evald Kristensen, who through many years served in our synod as a teacher at Grand View College and the Danebod Folk School in Tyler, and later as pastor of the churches in Viborg, S. D., and Solvang, Calif., has with his wife been making an extended visit with their daughter and family in Solvang. Pastor Kristensen was also in charge of the Atterdag College while he served the Solvang church. He has been the guest speaker in the various California churches, and he will as he crosses the country upon his return toward Denmark speak in a number of our congregations. He will be in Withee, Wis., during the first days of April, will also visit Tyler, Minn., and will be in Dwight, Ill., Sunday, April 13.

District VIII Convention

Parlier, Calif., April 18—20

The annual convention of District VIII will be held in St. Ansgar's Lutheran church, Parlier, Calif., beginning Friday evening, April 18, and will continue through Sunday, April 20.

All pastors, delegates and guests are asked to send in their registration a week in advance to Rev. Niels Nielsen, Rt. 6, Box 723, Fresno, Calif.

St. Ansgar's congregation herewith extends a cordial invitation to the pastors, delegates and friends of the congregations in District VIII to participate.

Svend Kjaer, District President.

Niels Nielsen, Pastor.

Trinity Church, Chicago

Trinity church, which is celebrating its seventy-fifth anniversary this month, has published a beautiful, fifty-six page Jubilee Book commemorating the event.

The book, which is most attractively printed brings greetings from former pastors and workers. It has a series of articles of historical character written by Mr. S. N. Nielsen, the late Rev. A. W. Andersen, Mr. George Dupont-Hansen and the present pastor.

Besides there are pictures of all of the pastors who have served the congregation.

Orders for this book should be sent to Miss Ellen H. Andersen, 2740 N. Spaulding Avenue, Chicago, Ill. Price: \$1.00.

KEEP IT GOING! IT GETS THERE!

SEND NOW

To Rebuild

Hammers, Saws, Nails,
Screws, Screwdrivers and
Chisels.

To Mend

Needles, Thread, Yarn,
Bias Tape, Material,
Patches of Cloth for
Mending and for Quilting,
Leather, Tacks, Glue.

To Plant

Seeds, Garden Tools.

HELP THEM HELP THEMSELVES!

Relief in food and clothing must continue, but people in distressed countries want to help themselves. We must send tools and other implements of self-help in order to re-build self-respect and independence.

**C. E. Krumbholz, Chairman,
Administration Committee
Lutheran World Relief, Inc.**

Ship to

**Lutheran World Relief, Inc.,
N. 13th Street and Bushkill
Drive
Easton, Pennsylvania.**

KEEP IT GOING thru LUTHERAN WORLD RELIEF

From Manistee, Mich.

Our Savior's Lutheran Church of Manistee has again celebrated another 50th anniversary of two of its members. As we are the oldest congregation in the synod we have probably also observed more golden wedding anniversaries than in any other group.

On March 6th the Jens Jensens celebrated their fiftieth anniversary. The day was indeed a festive one. The family with a few friends gathered at the hotel for dinner. In the afternoon the honored couple with their two daughters greeted the many friends who came to the home. The home was beautiful with the many lovely bouquets of flowers, two of the bouquets coming from friends in Denmark.

In the evening the president of our church board, Mr. Elmer Ness, called on the couple and invited them to the school hall where a reception was held in their honor. As they entered the hall, the 75 members and friends arose and sang "A Life Together in Love and Troth," after which Mr. Ness in behalf of the congregation welcomed the Golden Wedding couple. Joan Dahlgren and Shirley Anderson accompanied by Mrs. Anderson sang Al Jolson's Anniversary Song, and a song written especially for the Jensens. The choir rendered two numbers, "My Shepherd" and "Whispering Hope." This was followed by the reading of Edgar Guest's poem, "Friends," by Agnes Nielsen. Elmer Ness very fittingly spoke to the honored couple and presented them with a gift from members of the church after which congratulatory messages were read, one of these being from our former pastor, Willard Garred and his family. This part of the program closed with the singing of "Beautiful Savior."

A second part of the program in a lighter vein was now offered. Agnes

Nielsen accompanied by Thora Hansen gave a musical reading entitled "Hats." (The models for the various styles of hats were Joan Dahlgren and Shirley Anderson). Mrs. Elmer Ness gave a humorous reading entitled "Mrs. Chirky Cheers her Pastor." In conclusion Rig-mor Nielsen and Elmer Ness sang and enacted in costume "When You and I Were Young Maggie."

This was followed by the showing of pictures of absentee members and friends projected on the screen.—The program was followed by a social hour. The guests were ushered to the dining room where delicious refreshments were served from tables beautifully decorated in gold and green for the occasion.

Thora E. Hansen.

Acknowledgement Of Receipts From the Synod Treasurer

For the Month of February, 1947.

Towards the Budget:

Previously acknowledged ----\$12,549.12

General:

Congregations—

Racine, Wis.	48.23
St. Stephan's, Chicago, Ill.	146.25
Des Moines, Iowa	25.00
Askov, Minn.	204.61
Dagmar, Mont.	266.00
Hay Springs, Nebr.	55.00
Brush, Colo.	132.00
Omaha, Nebr.	30.00

Pension Fund:

Congregations—

Waterloo, Iowa	28.60
Dagmar, Mont.	50.00
Omaha, Nebr.	11.00
Parlier, Calif.	17.00

Home Mission:

Mrs. Hans Petersen, Racine, Wis., (Lutheran Tidings) ..	1.00
------------------------------------------------------------	------

Mrs. Julius Hansen, Racine, Wis., (Lutheran Tidings) ..	1.00
Misc. Subs. and gifts to Lutheran Tidings	14.25
Congregation, Viborg, S. D.: "Memory of Paul R. Christensen"	12.00
"Memory of Mrs. Soren J. Hansen"	23.00
"Mrs. Kate Kanstrup"	6.35
The Annex Club, Seattle, Wash., (to Child's Friend) ..	5.00
Congregation, Cedar Falls, Ia.	1.25
Congregation, Clinton, Iowa ..	5.00
Chicago Children's Home: Congregation, Ludington, Mich.	5.00
Tyler Children's Home: Congregation, Ludington, Mich.	5.00

Total towards budget to date...\$13,641.66

Received for Items Outside the Budget:

To Lutheran World Action:

Previously contributed towards
the 1946-47 quota -----\$24,489.32

Congregations—

Perth Amboy, N. J.	775.00
Detroit, Mich.	30.00
Germania, Mich.	66.00
Ludington, Mich.	15.00
Clinton, Iowa	10.00
Des Moines, Iowa	124.50
Dagmar, Mont.	302.00
Brush, Colo.	68.90
Rosenborg, Nebr.	213.00
Parlier, Calif.	151.60
Viborg, S. D., "Memory of Paul R. Christensen"	13.00
Viborg S. D., "Memory of Mrs. Soren J. Hansen"	5.00
Viborg Sunday School, Viborg, S. D.	17.00
Mrs. R. Jensen, Brookings, S. D.	50.00
Guiding Circle, Ringsted, Ia.	10.00
St. John's Ladies' Aid, Cor- dova, Nebr.	25.00
"Anonymous," Brookings, S.D.	5.00
Mr. and Mrs. V. E. Jurgensen, Wilbur, Wash.	20.00
Mrs. Jenne Lauritzen, Wilbur, Wash.	5.00
Mrs. Hans Christensen, Wil- bur, Wash.	5.00
Rev. and Mrs. N. P. Hald, Sol- vang, Calif.	10.00
Mrs. O. Schoch, Kirkwood, Mo., "To help in Poland" ..	5.00
St. Stephan's Ladies' Aid, Chi- cago, Ill.	50.00

Total to LWA, 1946-47 ----\$26,465.32

To American Bible Society:

Previously acknowledged ----\$ 216.69
Congregation, Racine, Wis. -- 15.86

Total to date -----\$ 232.55

GVC Jubilee Fund, Cash Contributions:

Previously acknowledged ----\$64,798.08

Mrs. R. Jensen, Brookings, S. D.	10.00
"In Memory of Billy Larsen, Kimballton, Iowa," Mr. and Mrs. Donald Fredriksen, Mr. and Mrs. N. P. Nielsen, Mr.	

and Mrs. Viggo Nielsen, Tyler, Minn.	3.00
Mr. and Mrs. Carl Eriksen, Des Moines, Iowa	25.00
St. Stephan's Ladies' Aid, Chicago, Ill.	100.00
"In Memory of Christoffer Petersen, Cordova, Nebr., and J. P. Nielsen, Elkhorn, Ia.,"	
Mr. and Mrs. Meyer Hansen, Denver, Colo.	10.00
Mr. and Mrs. Chris Larsen, Chicago, Ill. (St. S.)	10.00
Mr. and Mrs. Carl Miller, Milltown, Wis.	25.00
Mr. and Mrs. Hans Sorensen, Port Reading, N. J.	15.00

Total to date\$64,996.08

GVC Jubilee Fund, Contr. in Bonds: (Maturity Value).

Contributions to date\$31,800.00

To Room Furnishings, New Dormitory:

Contributions to date\$ 200.00
 Congregation, Los Angeles, Calif., (erroneously credited to Jubilee Fund in January receipt list) 155.59

Total to date\$ 355.59

Respectfully submitted with sincere "thank you."

Olaf R. Juhl,

4752 Oakland Ave., Minneapolis 7, Minn.

NEWS BRIEFS

INTERRACIAL CENTER LAUNCHED IN SAN FRANCISCO

San Francisco—San Francisco's first experiment in a joint Y.M.C.A.-Y.W.C.A.

Center to serve the community regardless of race, color or creed has been launched.

The Center, built in 1936 at a cost of \$125,000 as a Japanese Y.M.C.A., served as a Negro U.S.O. after the Japanese had been evacuated from the west coast during the war.

When the Center was turned back, the Y.M.C.A. board decided neighborhood conditions no longer warranted a building for one race and opened it to all.

With some 100 members already listed, the new Center expects to enroll 200 charter members as sponsors. First signers, all adults, are residents of the Center area and represent the Japanese, Filipino, Negro and Caucasian races.

Fred Hoshiyama, 32-year-old former worker for the Japanese Y.M.C.A. heads the Center. Palmer Whitted, 40, wartime Negro director for the building, is associate executive. Aiding them in the experiment is Roy Sorenson, San Francisco Y.M.C.A. managing director.

—(RNS)

PLAN 500 PROTESTANT MISSIONARIES TO JAPAN

New York—American Protestant churches are planning to send 500 missionaries to Japan within the next three years, it was announced here by Dr. Luman J. Shafer, chairman of the Japan Committee of the Foreign Missions Conference of North America.

A deputation of American church leaders will go to Japan this summer or fall to confer with Christian leaders there on details of the missionary plan.

Most of the missionaries will be permanent workers, Dr. Shafer explained. Some will be specialists in medicine, agriculture and science.

The Committee is studying a plan to ship 100 quonset huts and prefabricated houses to Japan as living quarters for the missionaries and is also financing the erection of 50 temporary buildings.

—(RNS)

PROTESTANTS AIDING BRAZIL CAMPAIGN AGAINST ILLITERACY

New York—Protestant churches in Brazil are aiding the government in an extensive campaign against illiteracy, according to Dr. Forrest L. Knapp, general secretary of the World's Sunday

School Association, who has just returned from Rio de Janeiro.

At the request of the Brazilian government, he said, the Association is helping to provide Christian education teachers and religious literature for the illiteracy campaign.

Dr. Knapp reported an upsurge of Protestantism in South America evidenced by "crowded churches and increasing requests for Protestant literature."—(RNS).

METHODISTS GAIN 1,050,899 MEMBERS

Chicago—The Methodist church has gained 1,050,899 new members in 40,264 churches as the result of a "year of evangelism" conducted as part of its four-year Crusade for Christ campaign.

A report here covering a 16-month period showed 567,233 of the new members were received on confession of faith and 483,655 by transfer.

Methodist officials believe this is the largest membership increase for any church in America during a comparable period.

A total of 894 new and reopened churches was also reported.—(RNS).

SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President,
 1232 Penn. Ave., Des Moines 16, Iowa.
 Rev. Holger O. Nielsen, Secretary,
 1410 Main St., Cedar Falls, Iowa.
 Mr. Olaf R. Juhl, Treasurer,
 4752 Oakland Ave., Minneapolis, Minn.
 Dr. F. N. Thomsen, Trustee,
 Tyler, Minn.
 Mr. Viggo Nielsen, Trustee,
 190 Jewett Ave., Bridgeport, Conn.

Miss Dagmar Miller,
 Santal Mission Treasurer,
 Tyler, Minnesota.

Dr. A. T. Dorf,
 Danish Seamen's Mission,
 193 Ninth St., Brooklyn, N. Y.

National Convention

June, 1947

Racine, Wisconsin

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New Publication of Danish American Young People's League
 Written by Young People for Young People.

Send subscription price of 50c a year to:
 Business Manager, Pastor Willard Garred,
 170 Russ St., Hartford 6, Conn.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

I am a member of the congregation at _____

March 20, 1947

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
 TYLER, MINN.

RTE. 2,